THE HISTORY OF JOSHUA

Applied to the Case of

King Charles II.

In a Thanksgiving

SERMON

Preached at St. *Peters, Exon.*

On the 29th of *May* 1684.

By *THO. LONG*, one of the Prebendaries.

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MDCLXXXIV.

To the Right Worſhipful

Sir *Coppleſtone Bampfield* Kt. and Bar.

One of his Majeſties Deputy-Lieutenants,

And JUSTICE of the Peace for the County of *Devon.*

HONOURED SIR,

THis *ſmall Preſent* comes as a grateful Acknowledgement of the *many Favours* received from your *Worthy Family.* Your Grandfather was my firſt *Patron,* and a great Encourager of my Miniſtry. Your Father did me very *conſiderable Kindneſſes* in the late *diſtracted times.* Your Self have been my *Generous Landlord* in the Houſe where I had my Education from my Childhood; and on all occaſions you have expreſſed your *real Affection* (as to the *Loyal Clergie* in

in general, so) particularly to *my self*, the meanest of them. Which Considerations have obliged me to prefix your Name to this Thanksgiving-Sermon, and to subscribe my self

Exon. May 30.
1684.

Your most humble

and obliged Servant,

THO. LONG.

JOSHUA 3. 7.

The Lord said unto Joshua, This day will I begin to magnifie thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee.

WHen *Moses* by the unsearchable judgment of God was denied an entrance to the promised Land, and brought under a sentence of death, *Numb.* 27. 12. that the hopes and happiness of *Israel* might not die with him, he makes an earnest Prayer to God for *Joshua*, whom God had appointed to be his *Successor*, v. 16, 17. *That the congregation of the Lord might not be as sheep without a shepherd:* and *v.* 23. he gave him a *charge* and instruction how to go in and out before the people to conduct them to *Canaan*, and commended him to the Prayers and Counsel of *Eleazar* the Priest, who had been (after the death of *Aaron*) his own faithful Counsellor. And by these means God *put the spirit* of Moses, *and some of his honour* upon Joshua, *that all the congregation of Israel might be obedient*, v. 20. And indeed, there was not any *so qualified* for the Government of *that people* as *Joshua* was. *The Succession to great Kingdoms and Governments* (as old *Brithwold* said of this of *England*) *is Gods care, and he will provide for it:* and in his will and pleasure the people ought to acquiesce. But it was not so with those with whom *Joshua* had to do, of whom *Moses* testified, *Deut.* 31. 27. *I know thy rebellion and thy stiff neck: while I am yet alive with you*

this

this day, ye have been rebellious againſt the Lord; and how much more after my death? They had by their *murmurings* and *provocations* and the *golden Calves* which they had ſet up, worried that *good man* to death.

And *Joſhua* was to encounter not onely with *that ſtubborn people*, but with *many Nations* that were confederate againſt him, ſtrong and fenced Cities, whereof every one was made the ſeat of a King: *Reges vocantur ſingularum ferè Civitatum Domini*; which are reckoned in number thirty one. And the death of *Moſes* in ſuch an extraordinary manner, had raiſed great *prejudices* in the hearts of the people both againſt *Moſes* and his *Succeſſor*, who hated him the more for his love and zeal for the *true Worſhip* of God; whereof they had ſuch experience: for *Joſhua* being with *Moſes* in the Mount when the Law was delivered, he firſt diſcovered the murmurings of the people, *Exod.* 32. 17. *When Joſhua heard the noiſe of the people as they ſhouted,* (*viz.* at the ſetting up of their Calves) *he ſaid unto Moſes, There is a noiſe of War in the Camp.* He ſaw alſo how greatly the Lord was diſpleaſed at the Rebellion of *Core, Dathan*, and *Abiram*, againſt *Moſes* and *Aaron*; and when *Eldad* and *Medad* became Field-Chaplains, and *propheſied in the Camp*, he perſwaded *Moſes* to *forbid them*, Numb. 11. 28. And that ſmall Party which adhered unto *Joſhua*, were tired out by their *tedious journeying* through the Wilderneſs, and were now brought to the like ſtraights as they had been at the Red-Sea; ſo that nothing but a *Miracle* could reclaim the people, and preſerve *Joſhua* from being ſwallowed up by them. The River *Jordan*, at whoſe brink they were brought, had at this time overflowed its banks, as if it had conſpired to meet and joyn with the madneſs of the people to cut off *Joſhua*. But this *extremity* the God of *Iſrael* made his *opportunity* to deliver and exalt *Joſhua*: *The Lord ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, that they may know,* &c.

This

This day (i. e.) from this day forward, as the *Syriack* renders it, I will give an * Earneſt and Aſſurance that I will *exalt thee* ; not onely draw thee out of all that *contempt* and *diſtreſs* to which thou art reduced, but I will begin now, and in due time perfect that *Honour* and *Dignity* which I have deſigned for thee, both in the ſight of all the *Canaanites*, whom I will caſt out before thee, and in the ſight of all *Iſrael*, who have been ſo rebellious againſt thee ; that they may know, that as I was with *Moſes*, and gave the people a paſſage through the *Red-Sea* ; So I will be with thee, and cauſe thee to paſs over this *ſwelling Jordan*, and ſubdue not onely thine own people, but all the Nations of *Canaan* under thy feet : And, *Sicut fuit verbum meum in adjutorium Moſis* ; as I conducted *Moſes* by my word and counſel, ſo I will guide thee.

* Ἄρχομαι ὑψῶσαι σε.

Having thus conſidered the Text, it ſeemed to repreſent the form of a *Triumphant Arch* conſiſting of *two Pillars*, like unto thoſe of *Solomon's* Porch, 1 *King*. 7. 21. *Jachin* and *Boaz* : This ſignifying, *In him* (*i. e.* in God) *is ſtrength* ; and the other, *He will eſtabliſh* : I the Almighty God will eſtabliſh thee the diſtreſſed *King* of *Iſrael* ; *Honour and majeſty will I lay on thee* ; *thy glory ſhall be great in my ſalvation*, Pſal. 21. 5.

I know it will be very acceptable to all *good men*, eſpecially to ſuch as are ſo neerly concerned as *our ſelves*, to ſee the *ancient Monuments* of Gods miraculous favours to *Kings* and *Governours*, and ſuch as live in *obedience* to them, preſerved and revived. And they may ſerve as *Pillars* to ſupport our weak faith in *Gods power*, and our *Loyalty* to the *King*, when it begins to decline. I therefore deſire your patience while I read you, as well as my dull eyes will permit, thoſe *Inſcriptions* of *Gods great power*, and the *Prerogative* of his *Magiſtrates*, which are engraven on theſe two Pillars of the Text : the firſt of which ſhews us what *great things* God did for *Joſhua* ; the ſecond, what *good things Joſhua*

ſhua did for *God*; or rather God wrought by *Joſhua*, to *magnifie* him, &c. Over the firſt Pillar is written, *Ego Deus tuus*; on the ſecond, *Te Regum meum*: and the *Key-ſtone* that joyns theſe in due conſtruction, is a *magnificabo*; and the date is *hodie*, this day, and not *this day* onely, but *this day I will begin it.* And let us begin our *ſurvey* of this *Arch* where God himſelf began it, at that foundation-ſtone of the *firſt Pillar* which God laid in the Waters of *Jordan*, when he brought *Joſhua* to his promiſed Inheritance through thoſe *ſwelling ſtreams*; which is the proper work of this day: *Hodie incipiam*, this day will I begin to magnifie thee.

What ſurer teſtimony could the God of Heaven give an afflicted Prince, that had a *howling Wilderneſs* behind him, and *raging Flouds* before him, than to *divide* and *dry up* thoſe ſwelling Surges, and make thoſe Flouds that had lifted their voices threatning deſtruction, to *ſtand as a guard* about him, while *he paſſed through as on dry land*? For no ſooner did *Joſhua* appear, and ſet the Prieſts bearing the Ark of God before the people (which formerly was *obſcured*, and even *loſt* in the midſt of the *confuſed multitude*;) but, as the Pſalmiſt records it, *Pſal.* 114. 3. *The waters ſaw thee, O God, and fled; Jordan was driven back.* A *Miracle* like that of our *Jeſus*, Mat. 8. 24. of whom *Joſhua* was a Type, who when his Diſciples were *covered with the waves* of the Sea, and cried out, *Lord, ſave us, we periſh*; *He aroſe and rebuked the waves and the ſea, and there was a great calm.*

Thus at the preſence of *Joſhua*, the ſtreams of *Jordan* that deſcended from the Mountains, were ſtopped over against *Jericho*, and the waters beneath it flowed into the Sea, and made a plain path for *Joſhua* and his people to paſs thorough. There is no way inacceſſible to the divine power: *Thy way, O God, is in the Sea, and thy path in the great waters: thy foot-ſteps are not known*, Pſal. 77. 19. *Per-*

via

via Virtuti est omnis via. Now *Signes* and *Wonders* are not wrought but on special occasions; not onely to *confirm* those that do believe, but to *convince* unbelievers. They are Gods *Broad Seals* to confirm the *Commission* of such persons as he sends into the world for extraordinary ends; and if their *authority* be doubted of, this *testimony* of God is sufficient to evince their authority to be derived from him: for by *such evidences* God confirmed all the *Rulers* and *Judges* of *Israel* from *Moses* unto *Saul*; and all the Doctrine of his *Prophets* and of *Christ* and his *Apostles*; and this was the first work of God, to *magnifie Joshua in the sight of all his people.* Now as a well-made *Arch* stands the firmer when a great weight is laid on it, so when we have a *promise* and a *precept* from God, and our *obedience* like the *Key-stone* unites these two, we cannot lay more stress upon it than that will bear.

The *second inscription* on this Pillar is the *Memorial* of *Joshua*'s taking the great city *Jericho*, whose Walls seemed as inaccessible as the Waves of *Jordan*, and the rage and *madness of that people* against *Joshua* more invincible than either: yet in the taking of *Jericho*, *Joshua* was not assisted by any arm of flesh, or humane polity; he appears before it onely with the sound of *such Trumpets* as were wont to begin the *Jubilee*, when every person was to be restored to his Inheritance, all Captives and Prisoners to be released, all Debts and Bonds to be cancelled; *Et redit ad Dominum quod fuit ante suum*: and at such an approach of *Joshua* the Walls of *Jericho* fell to the ground, the Gates flie open, and the hearts of his Enemies are in their heels, and scarce inable them to flee before him. And so *totally* did God destroy the *enmity* that was bred within those Walls against *Joshua* and his people, that he denounced a *Curse* against any that should *repair* it; which Curse was inflicted on *Hiel* the Bethelite, who *laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub,*

according to the word of the Lord which he ſpake by Joſhua, 1 King. 16. 34. Joſh. 6. 26.

This City, the ſtrength and Metropolis of the *Canaanites*, being ſubdued, all the little Cities run out at their gates, and leave them open to be poſſeſſed by *Joſhua* and his Subjects, *ch.* 12. 7. *One and thirty Kings* had cantoned out the Land, and fixed themſelves in *walled Towns*, where they had great ſtrength, and *Chariots of iron*, ch. 17. 18. But (*ch.* 5. 1.) their bloud and *ſpirits failed them*, and were dried up as the waters of *Jordan*; they had neither *courage* to *fight*, nor *wit* to *flee*, but were many of them *taken, and hanged up*, Joſh. 8. 29. & 10. 26. Yet was not the Land at reſt, but the *Canaanites*, *Madianites* and *Jebuſites* were *ſtill in the land*, ch. 15. 63. and they *vexed Joſhua with their Wiles*, and with their *Confederacies* and *Aſſociations*: for *Adoni-Bezek* a great Lord, or *Lord of Thunder* (as his name imports) the greateſt Tyrant in the Nation, who had *diſmembred* threeſcore and ten other Lords, and brought them to *gather meat under his table* (Judg. 1. 7.) conſpired with other Lords of the *Amorites* to fight againſt *Joſhua* at *Gibeon*, ch. 10. but here God *magnified Joſhua* by working another *great Miracle*, fighting againſt them with *Hail-ſtones from Heaven*, which *ſlew more than the Sword of Joſhua*, though that made a very great ſlaughter. And leſt the *day* ſhould *fail* him to compleat his Victory, we may read it ingraven on this *Triumphant Arch*, how at the word of *Joſhua*, *the Sun ſtood ſtill in Gibeon, and the Moon in the Valley of Ajalon*, ch. 10. 12. *till the people had avenged themſelves upon their enemies*. And many a time did their enemies aſſault them, being mixed among all the Tribes of *Iſrael*, as you may read, *Judg.* 1. 18, &c. but *Joſhua* made them *tributary*, and God *preſerved him*, and made him to *proſper*, following him where-ever he went, with *Miracles of mercy and loving kindneſs all the days of his life*. At the top of this Pillar you may ſee how *Balaam* alſo that *falſe*

Prophet,

Prophet, who was hired to *curse the Iſrael of God*, was taken and *ſlain with the ſword*, ch. 13. 22. *And the land had reſt from war*, ch. 11. 23.

And thus we have briefly viewed the *Inſcriptions* of the *firſt Pillar* of this *Triumphant Arch*, ſhewing you what God did for *Joſhua*: to which I cannot adde the *top-ſtone*, and ſhew how much theſe things contributed to the *magnifying* of *Joſhua*, till I have raiſed the *other Pillar* to ſome proportionable height, and conſidered what *Joſhua* did *for God*, and for his *Worſhip* and *People*, which tended more to his honour than all the Miracles that God wrought for him.

The foundation of *this Pillar* is laid in *Shiloh*, where *Joſhua* ſetled the *Ark*, the Symbol of *Gods preſence*, by vertue whereof he was enabled to do ſuch *wonderful things* againſt his enemies. Ch. 18. 1. *The children of Iſrael aſſembled together at Shiloh, and ſet up the Tabernacle of the congregation there.* Then he reſtored the Prieſts and Levites to their *inheritance*, ch. 18. 2. by the conſent of the *whole congregation* of the children of *Iſrael*, who came together at *Shiloh*, and ſet up the Tabernacle of the Congregation there: for *the Levites had no part among the people*, but *the Prieſthood of the Lord was their inheritance*, ch. 18. 7. for *the Lord had commanded by Moſes to give them cities to dwell in, with the ſuburbs thereof: And the children of Iſrael gave to the Levites out of their inheritance at the commandment of the Lord*, ch. 21. 2, 3. See *Numb.* 35. 2. *And all the cities which the Levites had were forty and eight with their ſuburbs*, ch. 21. 41.

And here, to the *immortal renown* of *Joſhua*, we ſhall obſerve his and Gods *great diſpleaſure* againſt ſuch as withheld any of thoſe things that were devoted to the Lord: for, *ch.* 6. 24. *the ſilver and the gold, and other ornaments, were to be put into the treaſury of the houſe of the Lord.* But *Achan* a ſacrilegious perſon, *ſeeing among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a*

wedge

wedge of gold of fifty shekels weight, he coveted them and took them, and hid them in his tent: but they proved to be as so many *coals from the Altar*, which were by the wrath of God kindled into such a *flame*, as consumed all that he had: for, *all Israel stoned them with stones, and burned them with fire*, ch. 7. 25.

This sin of *Achan* was seconded by *another sacrilegious sin* of the *Reubenites* and *Gadites* that dwelt on the other side of *Jordan:* for they raised *another Altar* or *place of meeting*, besides that which *Joshua* erected at *Shiloh*; and this is called *a rebellion against the Lord*, ch. 22. 16. for *separation* from the true Worship of God, and setting up a *diverse Altar*, is the *worst sort* of Sacrilege. *Achan* with-held onely some *Ornaments*, these withdrew the *Souls* of Gods people from his service. And in this case the children of *Israel* declared themselves *enemies* to the *Reubenites*, whom they apprehended to *separate* from the *established Worship* at *Shiloh:* for they had made not onely a very *great Altar*, but made it *after the fashion of the Altar of the Lord*, v. 28. and not after the fashion of an Altar of *memorial*, ch. 22. 10. And the reasons of their building of it were, lest their Land should be thought *unclean*, v. 19. and *lest the children of Israel should say to their children, Ye have no part in the Lord.* For which cause *the children of Israel gathered themselves at Shiloh to make war against them*, ch. 22. 12. but they first sent *Commissioners* to *treat* with them, *ch.* 22. 13. *Phinees the son of Eleazar the Priest, and ten others* with him, who *argued* them out of their *separation*; and desisted not until the *Reubenites* declared, *That it was not intended as an Altar for sacrifice distinct from that at Shiloh, but onely as a memorial that the Lord was their God:* and therefore they *called the name of it Ed*, i. e. a *Witness* of Gods wonderful *works* and *mercies* to them.

You see here what *apprehensions* the *people of God* had of the great sin and mischief of *separation.* They accounted

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it *first* a *Rebellion* againſt God: for, God being *one*, ought to have a *uniform* Worſhip: *Multiplicity* of forms in Gods publick Worſhip, would bring a *contempt* of all; and from *many*, the people would relapſe to *none*. Of which both *Iſrael* and *England* have had ſad experience. And this *ſeparation* from the *true*, and *toleration* of *falſe* Worſhip, brought the *Iſraelites* to *down-right Idolatry*, againſt which *Joſhua* ſo *earneſtly exhorted* the *Iſraelites* in the four laſt Chapters.

Secondly, Different Modes in *Religious Worſhip*, breed differences in *affection*; and ſeparation from the eſtabliſhed Communion in the *Church*, is followed with Sedition in the *State*, againſt the Governours by whom *that Worſhip* is eſtabliſhed: and therefore the Children of Iſrael declared, that the ſetting up of *another Altar* by the *Reubenites*, was not onely *rebellion againſt the Lord*, but *againſt them*, v. 19. and a likely means to perpetuate *diviſion* and *diſcord* between their *ſucceeding Generations*: for *their children would ſay to one another, Ye have no part in the Lord.* And by this Religious *care* for the *uniform Worſhip* of God, *God magnified Joſhua in the ſight of all the people.*

But beſides theſe Stirs *on the other ſide of the Water*, *Joſhua* was perplexed with the Strivings and Diviſions of his People *at home*, who being mingled with the *heathen*, learned their *ways*, and *forſook* the Worſhip of God at *Shiloh*. There were ſome *Princes of the Congregation* who were ſurpriſed by the *wiles* and *fair pretences* of the *Gibeonites*, to enter into a *Covenant* with them, *ch.* 9. *v.* 18. for they had ſent their *Elders* who pretended they *came from far*, their *Garments were old*, their *Bread mouldy*, and every thing about them ſmelt like *a Good Old Cauſe*. They made *Lyes* their *refuge*: for they came in *zeal* (as they pretended) for the *Name of the Lord God of Iſrael*, v. 9. and *v.* 8. we are *your Majeſties Loyal Servants*. But *theſe men* were ſtill *as great ſtrangers* to the God of *Iſrael*, as *great enemies*

to

to his *people*, as any of the *Amorites* or *Jebuſites*: and though they pretended to have *come from far*, yet upon enquiry it was found that they were not *three days journey* diſtant from them; their *place* and *original* diſcovered them to be *Canaanites*, and their *Elders* to be *new Impoſtors*, who having by their ſubtilty and importunity obtained a *Toleration*, were *intolerably troubleſome* to the Government. And therefore the Princes of *Iſrael* are blamed for their *fond credulity* and *indulgence* to ſuch a people: for they took of their *Victuals*, and perhaps ſome *Preſents*, and raſhly comprehend them in a *League*. But as the Text notes, *They asked not counſel at the mouth of the Lord*, v. 14 But Gods Oracle plainly commanded that ſuch *Separatiſts* ſhould be *rooted out*. The Hypocriſie of theſe *Elders* being known to *Joſhua*, though he granted them their *lives*, which were *forfeited to the Sword*, yet he denied them their *liberty of Conſcience*, v. 15. and *made them hewers of wood and drawers of water* for the *ſervice of the Altar of God*, v. 27.

Next to theſe *Gibeonites*, there were *Jebuſites* alſo, that had gotten ſuch *ſtrong holds* in the Land, that they could not be caſt out until the days of *David*: for they had ſuch confidence in their *Teleſms*, the *Spels* and *Conjurations* which they had made, the *blinde* and the *lame* Images which they ſet up on the walls of *Sion*, that they told *David* peremptorily, *Except he took them away* (which they thought he could never do) *he could not come in*, 2 Sam. 5. 6, 7. As if thoſe *Idols* had been ſo many *Guardian-Angels* to protect them, though they could neither ſee, hear, or move.

All theſe *Parties* were (as *Joſhua* told the people, *ch.* 23. 13.) *ſnares* and *traps* unto them, *ſcourges to their ſides*, and *thorns in their eyes*, until they had utterly *demoliſhed* and *thrown down their Altars*. But all theſe difficulties notwithſtanding, God had *begun* and ſtill *went on* to *magnifie Joſhua in the ſight of all the people*: for God having given

given *reſt* unto *Joſhua* after many *victories* and *deliverances*, he appoints a *ſolemn Thankſgiving*. And having *built an Altar to the Lord God of Iſrael*, ch. 8. 30. he aſſembles all *Iſrael*, their Elders and Officers, their Judges, with *their women, little ones, and ſtrangers*; and *read unto them all the words of the Law*, v. 34. the *Bleſſings* that ſhould be granted them on their obedience, and the *Curſes* that would befal them on their diſobedience; together with thoſe *Forms* of Thankſgiving: All which *Moſes* had *written*, and cauſed to be recorded as in a *publick Liturgie* for the uſe of the ſucceeding Generations, *Deut.* 31. 27, *&c.* and they bleſſed *God, ſinging the Song of Moſes*, and ſacrificing Peace-Offerings with the *Forms* preſcribed by *Moſes*; *for there was not a word of all that Moſes commanded, which Joſhua read not before all the Congregation of Iſrael*, v. 35.

And particularly, *Joſhua*'s next care was to revive thoſe two *great Ordinances* of the Lord, *Circumciſion*, and the *Paſſover*; the one being the Seal of the Covenant which he made with *Abraham*, to be *his God and the God of his ſeed*, and to own them for *his people*; the other as a *Memorial* of his *wonderful deliverances* of them from their *bondage* under *Pharoah* in *Egypt*. To which our Sacraments of *Baptiſm* and the Holy *Euchariſt* do ſucceed. Theſe, by the long *omiſſion* and *neglect* of them while they were in the *Wilderneſs*, were fallen into *contempt*: but by Gods ſpecial command to *Joſhua*, were to be renewed, *ch.* 5. 2. And *none* of thoſe that obſerved not *theſe Ordinances* were to have any *inheritance* in the Land; as neither *we*, unleſs we duely partake of the Sacraments of our *Jeſus*, ſhall be admitted into *Heaven*, whereof *Canaan* was a Type. When theſe Ordinances were duely adminiſtred, God appeared to *Joſhua*, v. 9. and ſaid, *This day have I rolled away the reproach of Egypt*; and then alſo God ſent his *Angel* to go before them as *Captains of the Hoſt of the Lord*, v. 14. to fight their Battels.

And to compleat the *magnificence* of *Joſhua*, he appoints Cities of *refuge* for thoſe who had been *ignorantly* and *unawares* betrayed to *kill their brethren*, that they fell not by the *revenging Sword*, but might live *quietly* among their Brethren.

Thus the Lord continued to *magnifie Joſhua*, caſting out before him many *Nations greater and mightier than he*; crowning him with *Victories*, *Peace*, and *Plenty*; and having *ſerved God fully*, and governed his people *faithfully*, being *an hundred and ten years old*, he was *gathered to his Fathers*; having ſetled the *People*, and eſtabliſhed the *true Worſhip* of God in the Land of *Canaan*: And gave the *Iſraelites a land for which they did not labour*, and *cities which they built not*, *vineyards and oliveyards which they planted not*, Joſh. 24. 13. Thus did God perfect that *great work* by which he *begun this day to magnifie Joſhua in the ſight of all the People*.

And now I doubt not but you will give me leave to lead you *through* this *Triumphant Arch*, and by way of Application ſhew you on the *Reverſe*, the *Memorials* of thoſe *wonderful works* whereby God hath *begun to magnifie our Joſhua in the ſight of all his people*. And that we may begin at the *foundation* of this Fabrick, let us firſt conſider to what a *low ebb* the affairs of *our Joſhua* were reduced, and how the *wrath* and *rage* of his enemies *overflowed all bounds* when he came to the brink of *this Jordan*.

After the never-enough-lamented death of the *Royal Martyr*, his Royal Majeſty had a great part of a *howling Wilderneſs* to paſs through: he was hunted *from Mountain to Mountain*, and *from one Kingdom to another people*; deſtitute of all comforts, and forſaken of *all* but his *God onely*; and in *him*, as *David* in the like condition at *Ziglag*, *he encouraged himſelf*. For as long as he retained the *Ark of God*,

and

and reſolved with *Joſhua, though all Iſrael ſhould corrupt themſelves, yet he and his houſe would ſerve the Lord*, he could not doubt but God would reſtore him, and *bleſs him*, as he did *Obed-edom and all his houſe*: the ſame *promiſe* being applied to all *true Iſraelites* which was made to *Joſhua*, Heb. 13. 5. *I will not leave thee, nor forſake thee.*

And indeed, there was no *viſible power* ſufficient to preſerve and reſtore him, like to that of his *care for the Ark of God*, the *true Religion*, and *ſolemn Worſhip* which had been baniſhed with him: He had not *Treaſure* from the *Pope*, and *Conduct* from the *Emperour*, the *Courage* and *Conſtancy* of ſome *within the walls*, the *united Strength* and *Counſels* of others *in the Field*: he did not truſt in his *Sword or Bow, in Chariots or Horſemen*; all theſe were rather *combined againſt him*: The *Chriſtianiſſimus* was an enemy to him *abroad*, as well as the *Antichriſtianiſſimus* at *home*; but he was ſtill *Defender of that Faith* which God promiſed to *defend againſt all the gates of Hell*: None except old *Caleb*, whom God ſupported againſt *otherwiſe-inſupportable difficulties*, appeared for him. And *God alone* it was who ſent ſuch a Spirit of *Giddineſs* and *Diviſion* among his enemies, and ſo exhauſted and *dried up their ſpirits* and *courage*, that the *dividing the waters of Jordan*, and *drying up thoſe mighty ſtreams*, was not more wonderful. The Prophet *David* accounts it an argument of greater power, to *reſtrain the madneſs of the people*, than *the raging of the Sea*, Pſal. 65. And all this was done, at the approach of the *Ark of God*, by his Majeſties gracious *Declaration* concerning *Eccleſiaſtical affairs*; which ſo *bowed the hearts of his people at the heart of one man*, that they ſent back this Loyal Invitation, *Return thou and all thy houſhold.*

I do not plead for *Miracles* as a ground of *Faith* and *Obedience* now; I leave that to the Church of *Rome*, which if ever it wrought a *true Miracle* in theſe later Ages, it is

this, That they ſhould ſo captivate the underſtandings of ſo many, and ſome otherwiſe-wiſe men, as to make them believe their *falſe ones*, after ſo many *Impoſtures* have been *diſcovered*.

When the *Iſraelites* were ſetled in *Canaan*, and did eat of the Corn growing in the Country, the *miraculous Manna* ceaſed, *Joſh.* 5. 12. And we who live in a Country where the *Bread of Life* is ſo plentifully diſpenſed unto us, which was *confirmed* by ſo many *undoubted Miracles*, may not expect any new *Miracles* or *Revelations*: we have *a more ſure word of propheſie*, (2 *Pet.* 1. 19.) whereon to ground our *Faith*, and direct our *Obedience*: And if we believe not the *Doctrines* and *Promiſes* of *Chriſt* and his *Apoſtles*, *neither will we believe if one aroſe from the dead*, Luke 16. 31.

Yet as God ſhews equal wiſdom, power, and goodneſs, in upholding the Earth, and in his dayly *governing* of and *providing* for all his Creatures, as in the firſt creation: ſo he doth ſtill manifeſt as much of his infinite wiſdom, power, and goodneſs, in *over-ruling* the perverſe wills and contrary diſpoſitions of men, bringing *Good* out of *Evil*, and *Peace* and *Order* out of all the *Confuſions* which are intended and acted by them, as in any *miraculous* work. And if any thing in this *later Age* comes near to the nature of a *Miracle*, that *Series* and *Succeſſion* of unparallel'd Wonders for twenty years together granted to our King, may be ſo called.

If therefore it were a *Wonder* in Nature to ſee *Jor* and *Dan* forſake their courſe and *ſtand on an heap* while *Joſhua* paſſed over, it was *no leſs* to ſee multitudes and ſtreams of *people* in and about *Thames* and *Iſis* forſake their *wonted Channel*, and * flow back to their *Head* and *Fountain*, from whom they had ran ſo long over ſo many *Precipices*. To ſee thoſe *great men* that

* *Aniſe, cucurrit qua non pronus erat.*

that thought themſelves as *immovable* as the Mountains, *skipping like Rams, and the little hills like young ſheep,* at the preſence of *Joſhua* and the Ark of God, *Pſal.* 114. 4. To ſee *that Prince* who had been ſo long and often near to be *ſhipwrack'd* on dry land, to be owned and guarded as *Soveraign Lord* and *Commander* of the *Seas*; and thoſe Ships which as ſo many *Tygers* and *Vultures* roved up and down to make him a *Prey*, as ſo many *Doves* flying to him as to their *Ark*, with *Olive-branches in their mouths*, to aſſure him that the *Deluge* was over, was very ſtrange: but much more wonderful it was, that thoſe *ſtouds of people* that had *lift up their voice*, threatning preſent death at his firſt approach, and that if he paſs'd the *Seas* he ſhould wade through a *Sea of Bloud*, ſhould in an inſtant of time change their *note*, and *welcome* him, as with *the voice of many waters*, clapping their hands, ſhouting for joy, and crying, *Hallelujah*; ſo as nothing elſe could be heard but *God ſave the King: This is the lords doing, and it is marvelous in our eyes: This is the day which the Lord hath made, let us be glad and rejoyce in it.* For from this day did God *begin to magnifie our Joſhua in the ſight of all his people.*

And now our *Joſhua* ſtands on his own *terra firma*, and might truly ſay as *Cæſar* did, *Veni, vidi, vici*; wherever he *came*, and whatſoever he *ſaw*, he *overcame*: for with no other *preparation* than that of the *joyful ſound of Trumpets*, he approached the *Royal City*, the Fortreſs and Metropolis of the Nation; or rather, the *great City* came forth to meet *him*. That City which had ſent forth many Meſſages after him with a *Nolumus hunc regnare*, We will not have this man to reign over us; and had ſpent *vaſt Treaſures*, and hazarded the *lives* and *ſouls* of many thouſands to *take away his life*, now caſt themſelves *at his feet*, imploring his *Pardon*, offering their *Lives* and *Eſtates* in defence of *his*; and ſet open their *hearts* wider than their

gates

gates to *entertain him.* And those who with *Shimei* had *cursed* their King most *bitterly*, were *some of the first* that came with Acclamations to *welcome him home.* The Example of *this City* (as it usually had done) influenced all the *lesser Cities*, which like those of *Canaan*, spued out those *independent Arbitrary Tyrants* that held them in subjection, to make room for his *peaceable Officers*, who under God *restored their Judges as at the first, and their Counsellors as at the beginning.*

And now (his Majesties *own house* being not yet setled) he makes it his first care to fix the *Ark of God* among us, restoring the *Priests* and *Levites* to their *Offices* and *Inheritance*; and to recover the *Spoils* of the Church and consecrated things from those *sacrilegious Achans* that had *purloined* them, and *hid them in their own Tents.* And though he destroyed not the *sacrilegious persons*, yet he hath wellnigh destroyed *Sacriledge it self.* And this is another act whereby God *magnified our Joshua:* for, by *giving unto God the things that are Gods*, God hath *given unto Cæsar the things that are Cæsars.*

The next *memorable act* ingraven on our side of this *Royal Arch*, is the *banishing* of those false Prophets, and *depriving them* of those *wages of Iniquity* which were given them as a reward for *cursing the King*, and *deceiving the People*; among whom there being none like to our *English Balaam*, the very *Blunderbuss* of that Age, that had *less Religion* and as *little Reason* as the *Ass* he rode on, was deservedly *executed* by the Sword of Justice.

With *these* there fell in a great measure those several *Sects*, *Parties*, and *Factions* of *Jebusites* and *Madianites*, *Hittites*, and *Perisites* which they had raised, who though they were *irreconcilably divided* from each other, yet they unanimously *conspired* against the *Israel of God.* Onely it will stand recorded as a *defect* not so much in the Government

of

of *Joſhua*, as on the inconſtancy and importunity of ſome of the *Elders* and *Princes of the Congregation*, that the Land was not *wholly cleanſed from them* in his days; but by their *wiles* and *ſubtilties*, their clothing of *new Errours* in the habit of *old Traditions*, and their decking of *old Errours* and *Hereſies* in *new forms of Godlineſs*, they extorted an *Indulgence* and *Toleration*, to the *inſnaring* of ſuch as were *unſtable*, and the *grieving* of thoſe that were *ſtedfaſt*; to whom they were as ſo many *Briers and Thorns*, to vex and diſquiet them. The *Acts of Oblivion* and all *Indulgences*, under which, as in the *Cities of refuge*, even *bloud-guilty men* might have lived ſecurely, have been ſo far from ſuppreſſing their *enmity*, and cauſing them to live peaceably with their Brethren, that they have rather taken encouragement from them, as to *turn the grace of God into wantonneſs*, ſo to return the *Kings Clemency* into *new Affronts* and *Confederacies* againſt him.

But theſe *miſchiefs* notwithſtanding, thoſe two Sacraments of *Baptiſm* and the *Supper of our Lord*, by which we have an *entrance into*, and *an inheritance in the Kingdom of Heaven* aſſigned to us, are *duly adminiſtred* to all that will *rightly receive them*. And as by the Law of *Moſes*, the *uncircumciſed* and ſuch as partook not of the *Paſchal Lamb*, had *no inheritance among their Brethren* in the Kingdom of *Iſrael*; ſo we are taught that they can have *no inheritance* in the Kingdom of Heaven, who will have *no Communion* with the Church of God in the uſe of theſe Sacraments.

There was a time when *the Kingdom of Heaven ſuffered violence, and the violent took it by force*; but now, when the Kingdom of Heaven ſeems to *offer violence*, and to *take us into it by force*; though our Jeſus hath by his own bloud provided for us a *Laver of Regeneration*, and in great love prepared *a Feaſt of fat things*, even his own fleſh and bloud,

to

to *preſerve our Bodies and Souls to eternal life*; the Doctrine of *Reſiſtance* to the Commands and Inſtitutions of the *King of Heaven*, is as boldly put in practice, as that of *reſiſting* the *Supreme Power* on Earth is preached in our *Conventicles*. For what a *ſcandal* and *contradiction* is it, that they ſhould paſs for *true Proteſtants* among us, that were never Chriſtians! and boaſt themſelves the *chiefeſt Miniſters* of Chriſt the *Head*, that cut themſelves off from all Communion with the *Body* of Chriſt his Church, and *make their Children paſs through the fire to Moloch*, rather than through the *Baptiſmal water* to Chriſt! That would rather confederate in a Covenant for *Bloud* with ſome *Sons of Belial*, than partake of the *Bloud of that Covenant* of Peace which the Son of God invites us to! Certainly the Bloud both of their *King* and of their *Saviour*, muſt ſeem very *vile* to thoſe that can thus *trample them under their feet*. And notwithſtanding the Cry of *Perſecution*, I think it our *bounden duty*, and an act of *Chriſtian Charity*, to practiſe our Saviours Preſcript upon theſe diſtracted people, and *compel them to come in* to his Houſe, and to his *great Supper*; that, as St. *John Baptiſt* ſays, they may be *preſerved from the wrath to come*, Mat. 3. 7. for otherwiſe God can as well *raiſe up Children to Abraham* out of thoſe *ſtones* (as St. *John* ſays, pointing, as ſome learned men think, at thoſe *very ſtones* which *Joſhua* ſet up in the midſt of *Jordan*) as make them *Children of his Kingdom*, which nothing can do but a *Miracle of Mercy*; whereof they can have *little hope*, that deſpiſe the eaſie and ordinary *means* of their Salvation.

And now, to convince *theſe men*, behold *another Wonder*, That notwithſtanding all theſe impotent *Commotions*, thoſe two great *Luminaries* and *Ordinances* of Heaven, the *light* of the *Goſpel*, and the comfortable *influences* of *Government*, do *ſtand ſtill* over our Land, as the *Sun* did over *Gibeon*,

Gibeon, and the *Moon* in the *Valley of Ajalon*: neither the bluſtring of the *Northern Winds*, nor the interpoſition of *infernal Miſts* conſiſting of *groſs darkneſs* and *new lights* together, have been able to hinder the diſpenſation of thoſe *heavenly bleſſings*, to the comfort of all *humble* and *faithful Souls*, and as well to the *admiration* as to the *regret* and *confuſion* of our enemies. And may they ever ſo *ſtand*, till all the enemies of the *eſtabliſhed Religion* and *Government* be ſo deſtroyed, that there be *not one* of them left. And now I dare for once to appeal to the *people*, as *Joſhua* did, ch. 23. 14. *Ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things which the Lord our God promiſed* to his Church in theſe later days. *The Sun of Righteouſneſs* was promiſed (*Malachy* 4. 2.) to *ariſe, with healing in his wings*: and it was foretold, *Iſai.* 49. 23. that God would ſend *Kings to be nurſing fathers* to his Church; and nothing hath *failed* of all the *good things* which the Lord our God promiſed us: he hath in a *good meaſure* healed our *Diviſions*, removed our *Prejudices* and *Enmities*, and eſtabliſhed the *Uniformity of his Worſhip* among us, and rolled away the *Reproach* that lay upon us.

But if with *Jeſſurun* we ſhall grow *wanton*, and *kick* againſt God, and *bite and devour one another*, he hath threatned to *bring upon us all the evil that is written in his Law, till he have deſtroyed us from off the good land which he hath given us*, Joſh. 23. 15. He can (as he hath done once already) turn the *Sun*, i. e. the *Goſpel*, into *darkneſs*; and the *Moon*, i. e. our *Government*, into *bloud*: he can *remove the Ark of his preſence* and *Worſhip*, and *roll back* the *reproach of Egypt* upon us, and write *Ichabod* upon the whole Land.

Wherefore, as we have heard and ſeen the *great works* of God for the *magnifying* of our *King*; ſo let us conſider the

duties which we owe to God and the King, that we may *rightly* celebrate the joyful Solemnity of *this day*. And firſt, let us ſing our *Te Deum*; let us *aſcribe unto the Lord the praiſes due unto his Name* for all thoſe *Acts of Grace* whereby he hath *magnified* the *King*: for *with his own right hand, and with his holy arm, hath he gotten himſelf the victory*; and therefore *not unto us, O Lord, not unto us, but to thy Name be the honour and glory* of all thoſe *great things* which thou haſt done for our *King*, and for *us* whom thou haſt committed to his charge. *It is he that giveth victory unto Kings*, and *hath delivered David his ſervant from the peril of the ſword*: Let us therefore that are all partakers of his *mercies*, joyn together in ſinging our *Magnificat* with one heart and one mouth; *My ſoul doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour: for he hath regarded the low eſtate of his ſervants; he that is mighty hath magnified us, and holy is his Name: He hath ſhewed ſtrength with his arm, and hath ſcattered the proud in the imaginations of their hearts: he hath put down the mighty from their ſeat, and hath exalted the humble and meek: he hath filled the hungry with good things, and the rich he hath ſent empty away. He remembring his mercy, hath holpen his ſervant Iſrael, as he promiſed to our forefathers Abraham and his ſeed for ever.*

Secondly, Let us beware how we do *ſo much as in our thoughts* deſpiſe or *undervalue*, much leſs ſeek to *caſt him down whom God hath* ſo wonderfully *exalted*. It is hard fighting againſt *God*; and our *murmurings againſt ſo good a Governour*, are not againſt *him* onely, but *againſt the Lord*. *Haman* being asked *what ſhould be done to the man whom the King delighted to honour*, Heſt. 6. 6. anſwered, *Let the royal apparel be brought which the King uſeth to wear, and the horſe which the King rideth upon, and the Crown royal be ſet upon his head*. But what ſhall be done to the *King* whom

whom *God delighteth to honour!* that *King* whom God prevented with *bleſſings of goodneſs*, and *gave him his hearts deſire*; that *King* on whoſe *head* he hath ſet a *Crown of pure Gold*, and crowned *that Crown* with ineſtimable *mercies and loving kindneſſes*; that *King* that *truſteth in the Lord*, that hath been born upon *Eagles wings*, and *fixed* on *the Rock that is higher than himſelf*; againſt whom though *the people did rage*, and *their Rulers took counſel together*; yet with a *Non Obſtante* he hath *ſet his King upon his holy hill of Sion*: He hath *laught his enemies to ſcorn, and vexed them in his ſore diſpleaſure*: What ſhall be done to ſuch a King! What? why there are *ſome* (who are of a far worſe mind than *Haman* was) that would deal with him as the *Jews* did with *Chriſt* their King; they have platted *a Crown of Thorns*, and would *ſet it on his head*, and *put a Reed in his hands* inſtead of the *Royal Scepter*; and inſtead of the *Royal Robe*, clothe him with *Curſes*, *railings*, and *mockings*, as with a *Garment*, and *nail him to the Croſs*, and *pierce his royal ſides* with their *Tongues*, *ſharper than ſwords or ſpears*; that *thirſt* for his *heart-bloud*, and cry as they did, *His bloud be upon us and our children*: not conſidering how *heavy* ſuch *Royal Bloud* hath lain on *them* and *their children* already, and ſtill cries aloud for *more vengeance*; which would certainly fall on them, did not *the bloud of Chriſt ſpeak better things than the bloud of Abel*.

I know it is a *hard thing* to perſwade *ſome men* that there hath been a *Plot* and *Confederacy* to take away the life of the *King*: and it is the intereſt of *ſome infidels* not to *believe* it till they *ſee* it executed, as in the caſe of the *Royal Martyr*. And to *others* that have *Chriſtian* and *charitable* principles, it is ſo great a *wonder* that there ſhould be any ſuch *Ruffians* and *Deſperado's* among us, that ſhould ſeek to take away *his life* in whom all *their lives* are bound up, that it is *no wonder* if they could not believe it. But their

own tongues have teſtified it againſt them, and *made them to fall*; and the *hand of God* hath ſo fully *diſcovered* and *defeated* them, that *all the world* (except thoſe *whom the God of this world hath blinded*) do ſee it, and are aſhamed. And all theſe endeavours to *deſtroy* the *King*, God hath in great mercy converted to the *magnifying* of him.

When *Joſhua* had paſſed over *Jordan*, the uſe of *that Miracle* was to *endear* him to the people, and to aſſure the people that *the living God was with him*, Joſh. 3. 10. and *that all the people of the earth might ſee the mighty hand of God*, ch. 4. 24. But though the mighty hand of the living God hath lifted up the *King*; though God *appeared unto him* not once or *twice*, as unto *Solomon*, giving him *great wiſdom*, and laſting *proſperity*: yet, as *Iſaiah* complains, *ch.* 26. 11. *Lord, when thy hand is lifted up, they will not ſee*, how wonderfully God hath *ordained peace for us*, and *wrought all our works in us*: *But they ſhall ſee, and be aſhamed of their envy to the people.*

We have ſeen all the *things* that God did for *Joſhua*, but we have not yet ſeen all the *great things* that God will do for *our King*. How God hath *begun to magnifie him* we have ſeen, by many *ſignes* and *wonders*: He *honoured* him with a *ſigne* in the *Heavens*, a *Star appearing at noon* when he was *baptized*: He *honoured* him with many *wonderful deliverances* at *home* and *abroad* when he was in his *low condition*: He *honoured* him with *many Graces*, preſerving him in the *true Faith* and *fear of his Name*, againſt the manifold *temptations* to which he was expoſed in his *baniſhment*: He *honoured* him with many *ſpecial endowments* that qualified him for *Government*, above all his neighbouring Princes: He *honoured* him by *turning the hearts* and *affections* of his People, which had been long *alienated* from him: He *honoured* him by the wonderful *reſtoration* of him to his *Fathers Throne* without the leaſt oppoſition: He *honoured*

him

him by *diſcovering* and *defeating* the many *ſecret Conſpiracies* of implacable and bloud-thirſty men; and doubtleſs as he hath defeated *theſe* which are diſcovered, ſo he hath *many more* which are not yet diſcovered: He hath *honoured* him, by making him *beloved* at *home*, and *feared abroad*, and putting the *Balance of Chriſtendom* into his hands: He hath *honoured* him by giving us, for more than twenty years together, the bleſſings of *Peace* and *Plenty*, when the Nations round about us wallow in *Bloud* and *Confuſion*; yea, *Mercy and Truth are met together, and Righteouſneſs and Peace do kiſs each other*: He hath *honoured* him with the *Gift of Healing* that loathſome Diſeaſe of the *Kings Evil*, which otherwiſe would have deſtroyed the *bodies* of many thouſands of his Subjects, and in a good meaſure healing by a *touch* of his righteous and merciful *government*, the *Souls* of many more of the like Evils in their *hearts*, which might have deſtroyed Souls and Bodies eternally.

And it doth not yet appear how much *farther* God will go on to perfect that *great work* by which he hath begun to *magnifie* him: but what hath been *already* done may ſerve to raiſe the *confidence* of all his Subjects in their *Loyalty* towards him, and to ſtrike a *terrour* into the hearts of *all that hate him*; and are otherwiſe to mind them of the *diſhonourable end* of *Haman*, that would not honour *him* whom *the God of Heaven hath delighted to honour*.

Joſhua himſelf was never *ſo magnified* as *our King* hath been. *Miracles* were *common* in his days; he and his people did *eat*, and *drink*, and were *clothed* by *Miracles*: but ſuch *Wonders* as we have ſeen, cannot be *parallel'd* in *any Age* for a thouſand years together. They were *ſo many*, and done in ſuch an *extraordinary* and *unexpected* manner, by the *immediate hand of God*, that *all that ſee it will ſay, This hath God done*: for they may *perceive that it is his work*. *Joſhua* had a *particular promiſe*, and *immediate aſſiſtances*

ſtances from God; *our King* onely a *general promiſe* and *providence* to depend upon: Onely he was *very couragious*, to *believe* and to *do* all that God required of him; and many a time *againſt hope he hoped in him*, and was holpen. *Joſhua* was to take the land of *other Nations* into poſſeſſion; *our King* regained *his own Inheritance*. *Joſhua* conquered by the *Sword*, and *ruled with a Rod of iron*; *Charles*, *by the Grace of God*. *Joſhua ſhed much bloud*; King *Charles* dryed that *bloudy Iſſue* which had ſo long *defiled* and *exhauſted* the Nation.

Let not our *Adverſaries* boaſt any more of their *Succeſſes* as arguments that God *owned* their *Good old Cauſe*; which was *conceived* by *Perjury* and *Hypocriſie*, and *nouriſhed* with *Bloud* and *Cruelty*, *Rapine* and *Sacriledge*, for many years; but was *deſtroyed* by *the hand of God* in *one day*, this *Joyful day* which we now celebrate. And now I ſee nothing wanting but *quiet* and *peaceable hearts*, Thankfulneſs, and Obedience to the *Law* of *God* and the *King*, to make us a *happy people*: Onely the *guilt* and *juſt fears* of *ſome men*, haunt and provoke them ſtill to *act over* all thoſe *Tragical Scenes* which for almoſt twenty years together made the three Nations ſo many *Stages* of Bloud and Confuſion.

As for us, let us now adde to our *Praiſes* for the Mercies *paſt*, and for the *perpetuating* of the *Joys* of *this day*, our hearty *Prayers* to God, that as he hath already *equalled* the Bleſſings and Succeſſes of *our King*, to thoſe of *Joſhua*; ſo he would *renew* them to him every day; that he may arrive to the *age* of *Joſhua*; and his care to *magnifie God*, and eſtabliſh his *Worſhip*, and *perpetuate* it to *ſucceeding Generations*, may *increaſe* with his *years*; and that in his *own due time* God would exchange the *Crown* and *Glories* which he enjoyeth here, for thoſe which are *prepared* and *reſerved for him in Heaven* hereafter.

FINIS.

BOOKS lately publiſhed by the ſame AUTHOR.

THe Unreaſonableneſs of Separation: the Second Part. Or, a further Impartial Account of the Hiſtory, Nature and Pleas of the preſent Separation from the Communion of the Church of *England*. Begun by *Edw. Stillingfleet* D.D. Dean of St. *Pauls*. Continued from 1640. to 1681. With ſpecial Remarks on the Life and Actions of Mr. *Richard Baxter*.

No Proteſtant, but the Diſſenters Plot Diſcovered and Defeated: Being an Anſwer to the late Writings of ſeveral Eminent Diſſenters. Wherein their Deſignes againſt the Eſtabliſhed Church of *England*, and the unreaſonableneſs of Separation are more fully manifeſted.

Both printed by *J. C.* and *Freeman Collins*, for *Dan. Brown*, at the *Black Swan* and *Bible* without *Temple-bar*.

A Vindication of the Primitive Chriſtians, in point of Obedience to their Prince, againſt the Calumnies of a Book intituled The Life of *Julian*, written by *Ecebolius* the Sophiſt. As alſo the Doctrine of *Paſſive Obedience* cleared, in defence of

of Dr. *Hicks*. Together with an Appendix: being a more full and distinct Answer to Mr. *Tho. Hunt*'s Preface and Postscript. Unto all which is added the Life of *Julian* enlarg'd.

Printed by *J.C.* and *Freeman Collins*, and sold by *Robert Kettlewell*, at the *Hand* and *Scepter* over against St. *Dunstan*'s Church.

King *David*'s Danger and Deliverance: or, the Conspiracy of *Absolon* and *Achitophel* defeated. In a Sermon preached in the Cathedral Church of *Exon*, on the Ninth of *September*, 1683. Being the day of Thanksgiving appointed for the Discovery of the *Late Fanatical Plot*.

Printed by *J.C.* and *Freeman Collins*, for *Fincham Gardiner* at the White-horse in *Ludgate-street*.

A Compendious History of all the Popish and Fanatical Plots and Conspiracies against the Established Government in Church and State, in *England*, *Scotland*, and *Ireland*: from the first year of Queen *Elizabeth*'s Reign, to this present year 1684. With Seasonable Remarks.

Printed for *Daniel Brown*, at the *Black Swan* and *Bible* without *Temple-bar*; and *Timothy Goodwin*, at the *Maiden-head* against St. *Dunstan*'s Church in *Fleet-street*.